

بَد گُمانی

Bad-Gumani

BAD ASSUMPTION

An informative piece of writing for reforming hearts

THIS booklet was presented by Majlis Al-Madina-tul-'Ilmiyyah (Dawat-e-Islami) in Urdu. **Majlis-e-Tarajim** (the translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the translation department on the following postal or email address with the intention of earning reward [Sawab].

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Bad Assumption

An English translation of 'Bad-Gumani'



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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah عَزَّوَجَلَّ! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite Salat-‘Alan-Nabi ﷺ once before and after the Du'a.

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PREFACE

Dear Islamic brothers! We will be lowered in the dark grave after spending few days of our life in this temporary world. Allah عَزَّوَجَلَّ knows how long we will have to remain there in horrible loneliness. Eventually, on the Day of Judgement, we will be presented in the court of Allah عَزَّوَجَلَّ and be made to read out our deeds. We will see our every action written in our book of deeds, as stated in the Holy Quran:

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ۗ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ
حَيْرًا يَرَهُ ﴿٦٠﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٦١﴾

That day, people will return to their Lord in scattered groups so that they will be shown their deeds. So whoever does good deed equal to an iota [i.e. the smallest part] shall see it. And whoever does evil deed equal to an atom shall see it.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Az-Zilzaal, Ayah 6-8)

After this, we will either be forgiven by Allah عَزَّوَجَلَّ or مَعَادَةُ اللَّهِ عَزَّوَجَلَّ be made to enter Hell. ﴿نَسْأَلُ الْعَافِيَةَ﴾ i.e. we pray for peace and safety.)

Bad Assumption

Ger Tu naraz huwa mayri halakat hogi!

Haye! Mayn naar-e-Jahannam mayn jaloon ga Ya Rab!

'Afw ker aur sada kay liye raazi hoja

Ger karam ker day to Jannat mayn rahun ga Ya Rab!

(Ar-Mughaan-e-Madinah, by Ameer-e-Ahl-e-Sunnat)

Heart will be also held accountable

Dear Islamic brothers! The role of the external body parts such as the hands, the legs, the eyes, etc. in doing good deeds or committing sins is quite clear but the fact that our heart also plays a vital role in increasing good deeds or sins in our record of deeds is often disregarded. Therefore, when the accountability of the eyes, the ears and other body parts is made on the Day of Judgement, the heart will be also held accountable. It is stated in the Holy Quran:

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

Indeed the ear, and the eye, and the heart; all of them will be questioned.

[Kanz-ul-Iman (Translation of Quran)] (Part 15, Bani Israel, Ayah 36)

Commenting on the above Ayah, 'Allamah Muhammad Bin Ahmad Ansari Qurtubi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 671 AH) stated in his book Tafseer Qurtubi: 'It means the bondman will

be questioned about how each of them were used. Therefore, he will be questioned about the heart, i.e. about the thoughts and beliefs he had in it. He will also be questioned about the eyes and the ears, i.e. what he saw with the eyes and heard with the ears.’ (*Al-Jami’ li Ahkam-il-Quran, vol. 5, pp. 188*)

Commenting on the same Ayah, ‘Allamah Sayyid Mahmood Aaloosi Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1270 AH) stated in the book Tafseer Ruh-ul-Ma’ani, ‘This Ayah indicates that a person will be held accountable even for the deeds related to his heart which includes, for example, making a firm intention to commit any sin. He will also be held accountable for having malice, jealousy, self-satisfaction and other inner diseases in his heart. However, Islamic scholars have explicitly stated that a person will not be held accountable just for thinking about a sin unless he makes a firm intention to commit it.’

(*Ruh-ul-Ma’ani, part 15, Al-Asra, Taht-al-Ayah 36, vol. 15, pp. 97*)

Why is heart called ‘Qalb’?

In Arabic, the heart is called ‘Qalb’ (i.e. changing one) because it experiences both good and bad conditions in different times.

(*Mirqat-ul-Mafatih, vol. 1, pp. 304*)

This fact has also been stated in a Hadees: ‘The heart is like the feather which is lying on the ground and is turned upside down and right side up by winds.’ (*Al-Musnad Imam Ahmad Bin Hanbal, vol. 7, pp. 178, Hadees 19778*)

Dear Islamic brothers! If we ponder over the condition of our heart, we will notice that at times it is overcome by mercy and sometimes by harshness. Sometimes it becomes very generous while sometimes it becomes miser. At times it shows great humility, not even considering a dog as inferior while at other times it becomes so haughty that it shows no respect even for great personalities. Sometimes the heart becomes so sincere that the person gets worried if his good deeds are revealed to people, whereas sometimes it feels sad if not praised. Sometimes it shows great patience facing severe hardships quietly whereas sometimes it complains even about an insignificant matter. Sometimes it fears Allah ﷻ so much that it gets fearful even by a thought of committing sin and sometimes it becomes so heedless that it does not feel embarrassed even after committing major sins. Sometimes it feels love for the Beloved Rasool ﷺ so much that one's deeds reflect the condition as is described in the couplet:

Mayray to aap hi sab kuch hayn Rahmat-e-'Aalam

Mayn jee raha hoon zamanay mayn aap hi kay liye

You are everything to me, Mercy to the world

I am living just for you, in this world

At some other times, this world's love overcomes the heart and it prefers the world to everything else. Sometimes it cares for the Muslims so much that the person benefits others even by

enduring a personal loss, whereas sometimes it becomes so selfish that it harms a Muslim brother for personal benefit. Sometimes the heart becomes so humble that a person does not take a respectable position even if people insist, whereas sometimes he is so desirous of respect that he gets annoyed and even leaves a gathering if not given a dominant position. Sometimes the heart becomes very satisfied and refuses to take excessive wealth whereas sometimes it becomes greedy for wealth despite having enough of it. Sometimes the heart becomes too modest that the person does not commit immodest deeds even when alone whereas sometimes it exhibits such immodesty that he does not feel embarrassed at committing immodest deeds even in front of people, عَلَى هَذَا الْقِيَاسِ.

Alarming changes

Dear Islamic brothers! These varying conditions of the heart are very alarming. Therefore, we should not be careless in this regard. First of all we should beg Allah عَزَّوَجَلَّ for Qalb-e-Saleem ﴿قَلْبٍ سَلِيمٍ﴾ (i.e. the heart that accepts the effect of good things). Despite the fact that entire world is benefiting from the blessed heart of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would pray to Allah عَزَّوَجَلَّ: عَلَى دِينِكَ: عَزَّوَجَلَّ i.e. O the One Who changes the (feelings of) the heart! Keep my heart steadfast in Your religion.'

(Al-Musnad Imam Ahmad Bin Hanbal, vol. 4, pp. 225, Hadees 12108)

Dear Islamic brothers! Besides making Du'a to Allah عَزَّوَجَلَّ, it is extremely necessary to make practical efforts to reform one's heart. For this purpose, first of all we should examine our heart identifying all of its good attributes (i.e. generosity, sincerity, mercy, etc.) as well as bad attributes (i.e. jealousy, arrogance, malice, bad assumption, etc.). Then we should make efforts to adopt the good attributes and to get rid of the bad ones.

This booklet contains knowledge about bad assumption - one of the heart's attributes. It deals with such questions as: What is assumption? What are its types? When is it permissible and impermissible to have bad assumption? When will the Shar'i ruling be applicable to bad assumption? Moreover, the harmful effects of bad assumption and its cures have also been mentioned. In order to compile this booklet, information has been gathered from the Holy Quran, 8 books of Quranic commentary, 10 books of Ahadees, 5 commentary books of Ahadees, Fatawa Amjadiyyah, Fatawa Razawiyyah, Faizan-e-Sunnat (volume 1) and 12 other books. Moreover, material has also been taken from the audio-cassette speech named '*Bad-Gumani*'¹ delivered by the Nigran of the Markazi Majlis-e-Shura of Dawat-e-Islami - a global and non-political movement of Quran and Sunnah. On the whole, this booklet contains about 5 Quranic Ayahs, 20 blessed Ahadees and 11 parables. It

¹ This Bayan can be purchased from any branch of Maktaba-tul-Madinah.

is greatly hoped that this booklet will be very beneficial to the reform of the heart, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

A'la Hadrat Imam Ahmad Raza Khan **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has stated on pages 624-626 of volume 23 in Fatawa Razawiyyah: It is Fard for every Muslim to acquire the knowledge of prohibited spiritual diseases such as arrogance, jealousy, etc. It is also Fard to acquire knowledge of their cure.

Read this booklet yourself and earn multiplying reward by persuading other Islamic brothers to read it. May Allah **عَزَّوَجَلَّ** enable us to spend our life in accordance with Madani In'amaat and to travel with Madani Qafilah frequently, striving to reform ourselves and people of the entire world. May Allah **عَزَّوَجَلَّ** grant success to all Majalis of Dawat e Islami, including 'Majlis Al-Madina-tul-Ilmiyyah'.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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BAD ASSUMPTION

Excellence of reciting Salat- ‘Alan-Nabi ﷺ

The Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘O people! Undoubtedly, on the Judgement Day the person who will quickly attain salvation from its terror and accountability amongst you will be the one who will have recited Salat upon me abundantly in the world.’

(Al-Firdaus-ul-Akhbar, vol. 2, pp. 471, Hadees 8210)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Trader suffers a loss

A religious person states that I entered a Masjid to offer Salah. I observed that a wealthy trader was sitting there and another person who appeared to be a beggar was praying to Allah عَزَّوَجَلَّ in these words: ‘O Allah عَزَّوَجَلَّ! I wish to eat such-and-such food and dessert [i.e. a type of sweet dish] today.’ Listening to it, the trader had bad assumption about the praying person. He said to himself: ‘I would have surely provided him with the

food if he had asked me for it but he is playing a trick on me. He is loudly praying to Allah **عَزَّوَجَلَّ** so that I listen to him and provide him with food. By Allah **عَزَّوَجَلَّ**! I will not give him food now.’ After the person finished Du’a, he went to sleep at a corner of the Masjid.

After a little while, a person came, carrying a covered platter. His eyes roamed in search of the ‘beggar’. Finding him at a corner, he awakened him and kept the platter in front of him with utmost humility. The trader noticed that it was the same food the ‘beggar’ had prayed for. He ate as much as he desired and returned the rest. The trader asked the food-bringing person: ‘Tell me for the sake of Allah **عَزَّوَجَلَّ**! Do you know him?’ He replied: ‘By Allah **عَزَّوَجَلَّ**! Certainly not! I am a labourer. My wife and daughter had a desire for about a year to eat this food but we couldn’t afford. Today I earned a wage of 1 Misqal¹ of gold so I bought meat and other things. I went to sleep as my wife was cooking food.

I slept but my sleeping fortune woke up. I was privileged to see the Greatest Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in my dream. I was still admirably looking at the Noble Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** when he **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: ‘A friend of Allah has come in your locality today. He is staying in a Masjid. He also has a desire to eat the food you have got prepared for your wife and children.

¹ A unit of weighing goods used in the past, equal to four and a half Masha.

Take the food to him. He will eat as much as he desires and return the rest. Allah عَزَّوَجَلَّ will grant you blessing in the leftover food and I guarantee you Paradise.’

The food-bringing labourer further informed the trader: ‘When I woke up from the sleep, I carried out the order, as you have just seen.’ The trader said: ‘I had heard him pray for the same food. How much have you spent on it?’ The person replied: ‘One Misqal of gold.’ Making an offer to the labourer, the trader said: ‘Is it possible that you take 10 Misqal of gold from me and allow me to have a share of 1 Qeerat (of reward) in this deed?’ The labourer replied: ‘It is not possible at all.’

Offering him a greater amount, the trader said, ‘I will give you 20 Misqal of gold.’ The labourer kept on refusing the offer even after the trader increased the amount of gold up to 50 and then 100 Misqal. The labourer said: By Allah عَزَّوَجَلَّ! I will not sell the thing the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has guaranteed even if you give me the wealth of the entire world. If you were predestined to do it, you would seize this opportunity before me but Allah عَزَّوَجَلَّ showers His special blessings upon anyone He wills.’ Deeply embarrassed and anxious, the trader left the Masjid and it looked as if he had lost his precious asset.

(Raud-ur-Riyaheen, pp. 277)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Prohibition of excessive assumptions

Allah عَزَّوَجَلَّ has stated in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

‘O believer! Avoid excessive assumptions; indeed some assumptions become sin.’

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Al-Hujurat, Ayah 12)

Sayyiduna ‘Allamah ‘Abdullah Abu Umar Bin Muhammad Sheerazi Baydawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 791 AH) has stated in Tafseer Baydawi: ‘This is because a Muslim should be careful about all of his assumptions and ponder about the kind of the assumption he has experienced.’

(Tafseer Baydawi, part 26, vol. 5, pp. 218)

Explaining this blessed Ayah of the Holy Quran, Sayyiduna Imam Fakhruddin Raazi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 606 AH) stated in the book Tafseer Kabeer: ‘Sometimes, the deed done by a person appears to be an evil apparently but it may not be the case in reality. He may be doing it forgetfully or the observer may himself be mistaken.’ *(Tafseer Kabeer, part 26, vol. 10, pp. 110)*

What is assumption?

Any thought that comes into the mind of a person on the basis of an apparent sign is called assumption. It is also called ‘ظن’

[Zan] in Arabic. For example, if a person sees rising smoke at a distance, the thought of fire comes into his mind.

(Mufridat Imam Raaghib, pp. 539)

Types of assumption

There are basically two types of assumptions:

1. Good assumption
2. Bad assumption

There are two sub-types of each of the above:

Sometimes, it is Wajib and sometimes Mustahab to have good assumption. For example, it is Wajib to have good assumption about Allah **عَزَّوَجَلَّ** and to do so is Mustahab about a righteous Muslim. *(Khaza'in-ul-Irfan, part 26, Surah Al-Hujurat)*

Likewise, bad assumption is also divided in two categories:

1. Permissible
2. Prohibited

1. Conditions in which bad assumption becomes permissible

First condition

It is permissible to have such a bad assumption about an open sinner that accords with the deeds he commits. *(Khaza'in-ul-Irfan, part 26, Surah Al-Hujurat)*

‘Allamah Muhammad Bin Ahmad Ansari Qurtubi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 671 AH) has stated: ‘It is impermissible to have bad assumption about a pious person. However, if a person commits major sins openly and is notorious for transgression, it is permissible to have bad assumption about him.’ *(Al-Jami’ li Ahkam-il-Quran, part 26, vol. 8, pp. 238)*

‘Allamah Sayyid Mahmood Aaloosi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1270 AH) has stated: ‘Bad assumption will be Haraam when the person, the presuming person has had assumption about, refrains from sins and is well known for his piety and honesty. However, if a person publicly commits such evil deeds that make others suspicious of his actions – such as visiting the bar, keeping the company of female singers, staring at attractive boys etc. – it is not Haraam in this case to have bad assumption about him even if the assuming person has not seen him drink alcohol, commit fornication or indecent acts.’

(Ruh-ul-Ma’ani, Part. 26, Surah Al-Hujurat, vol. 26, pp. 428)

‘Allamah Isma’eel Haqqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1137 AH) stated: ‘One should not have assumption unless one has pondered about the person’s character. If the other person is pious, one should not have bad assumption about him just on the basis of an insignificant suspicion. Rather, one should be careful about it. Moreover, one should not have bad assumption about anyone as long as it is possible to have good assumption about him. However, it is permissible to have such

bad assumption about the transgressors which accords with the deeds they commit.’ (*Ruh-ul-Bayan, part 26, vol. 9, pp. 85*)

A legendary and leading scholar of Shari’ah and Tareeqah, Mufti Muhammad Amjad Ali A’zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1376 AH) stated: ‘It is indeed Haraam to have bad assumption about a Muslim. However, if it is proved by any clear-cut indication that he is involved in certain type of evil deed, then bad assumption about it is not Haraam. For example, if a person goes to the bar and the other person assumes that the bar-visiting person is a drinker, then the assuming person is not at fault. He should have refrained from going to the place of allegation.’ (*Fatawa Amjadiyyah, vol. 1, pp. 123*)

Sayyiduna ‘Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ has said: ‘One should not criticise anyone for having bad assumption about him if he himself commits such actions that cause allegations against him.’ (*Ad-Durr-ul-Mansoor, vol. 7, Surah Al-Hujurat, pp. 566*)

Meaning of bad assumption being permissible

Remember! One is not allowed to defame and to speak ill of the evildoers and the open sinners under the pretext that it is permissible to have bad assumption about them. Instead, one should only consider their misdeeds bad for the pleasure of Allah عَزَّوَجَلَّ. (*Al-Hadiqah-tun-Nadiyyah, vol. 2, pp. 11*)

The Holy Rasool ﷺ has said: ‘Every Muslim’s honour, wealth and blood are Haraam for another (Muslim).’

(Jami’-u-Tirmizi, vol. 3, pp. 372, Hadees 1934)

Second condition

Bad assumption is permissible when there is a great probability of suffering a loss. For example, while making someone a business partner or making a business deal with him or renting something from him or making any financial deal with him, if an Islamic brother spontaneously has bad assumption about him due to any of his doubtful acts, it is permissible for the Islamic brother to take certain precautionary measures based on this bad assumption without harming the other person. If the Islamic brother unreasonably forms a good assumption and the other person turns out to be a cheater who has a bad intention, then it is very much likely that the Islamic brother will suffer a loss.

‘Allamah Sayyid Mahmood Aaloosi Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1270 AH) in Tafseer Ruh-ul-Ma’ani has stated: ‘There is no harm for the presuming person to take certain actions based on the bad assumption (as long as it does not harm the other person he has had assumption about). For example, if a person suspects that a certain individual wants to harm him, the person is allowed to take such protective measures that do not harm the individual. It is narrated in the

book Tabarani: ‘Protect yourself from the people through bad assumption.’ (*Al-Mu’jam-ul-Awsat, vol. 1, pp. 181*)

He further stated: ‘It is permissible to take certain actions on the basis of some of the bad assumptions regarding such matters as financial ones.’

(*Ruh-ul-Ma’ani, part 26, Surah Al-Hujurat, vol. 26, pp. 428-429*)

‘Allamah Isma’eel Haqqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1137 AH) stated in Tafseer Ruh-ul-Bayan: ‘Some assumptions are permissible such as bad assumption in financial or worldly matters. In fact, it is a means of protection to have bad assumption in these matters.’

(*Ruh-ul-Bayan, Part 26, Surah Al-Hujurat, vol. 9, pp. 84*)

2. Bad assumption is prohibited

It is prohibited to have bad assumption about Allah عَزَّوَجَلَّ and about a pious Muslim. (*Tafseer Khaza’in-ul-Irfan, part 26, Surah Al-Hujurat, Fath-ul-Baari, vol. 15, pp. 219*)

Having bad assumption about Allah عَزَّوَجَلَّ means to assume that Allah عَزَّوَجَلَّ will not provide me with sustenance or He will not protect me or He will not help me, etc.

(*Al-Hadiqah-tun-Nadiyyah, vol. 2, pp. 7*)

Three sayings about avoiding bad assumption

1. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Refrain from bad assumption. Indeed bad assumption is the worst lie.’ (*Sahih Bukhari, vol. 3, pp. 446, Hadees 5143*)
2. The Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘A Muslim’s blood, wealth and bad assumption about him is Haraam (for the other Muslim).’ (*Shu’ab-ul-Iman, vol. 5, pp. 297, Hadees 6706*)
3. It is narrated from Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا: ‘One who has bad assumption about his Muslim brother; indeed he has bad assumption about his Lord عَزَّوَجَلَّ.’ (*Ad-Durr-ul-Mansoor, part 26, Surah Al-Hujurat, vol. 7, pp. 566*)

When will the Shar’i ruling of bad assumption be applicable?

Dear Islamic brothers! A person will not be declared sinful merely on the basis of the bad assumption coming in his heart about someone. Considering someone deserving of punishment just because a bad thought has come in his heart means burdening him with more than what he can bear, which is against the principle of Shar’iah.

Allah عَزَّوَجَلَّ has mentioned in the Holy Quran:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ط

Allah does not burden anyone beyond his power of endurance.

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Al-Baqarah, Ayah 286)

Two conditions in which bad assumption becomes Haraam

1. When a person permanently has a bad assumption in his heart (i.e. he believes it to be true).
2. He speaks about the bad assumption or acts according to it.

1. Permanently having a bad assumption in the heart

The commentator of Sahih Bukhari ‘Allamah Badruddeen Mahmood Bin Ahmad ‘Ayni رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (who passed away in 505 AH) stated: The [bad] assumption that permanently stays in the heart is Haraam. If it comes in his heart but then disappears, it is not Haraam. (*‘Umda-tul-Qaari, vol. 14, pp. 96, Hadees 96*)

Hujjat-ul-Islam, Imam Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (who passed away in 505 AH) stated: ‘It is Haraam to have bad assumption (about a Muslim) as it is Haraam to [unlawfully] speak ill of him. Bad assumption means to have a firm bad

opinion in your heart about someone. However, the doubts, satanic whispers and even suspicions are forgiven.’

He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ further stated: ‘The indication that bad assumption about someone has turned to a firm belief is that your feelings about him change. You feel hatred towards him, consider him a burden and show laziness in respecting him or caring for him. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: When you have a bad assumption, do not remain firm with it.

(Al-Mu’jam-ul-Kabeer, vol. 3, pp. 228, Hadees 3227)

In other words, do not let it stay in your heart. You should neither express it by any of your actions nor should you make it firm by means of any of your body parts.’

(Ihya-ul-‘Uloom-id-Deen, vol. 3, pp. 186)

For example, if Satan makes any Islamic brother presume that so-and-so pious person is ostentatious and the Islamic brother rejects the assumption instantly and presumes positively that the person is sincere, neither will the Islamic brother be sinner nor will he be punished for that. Contrary to it, if a person does not reject the bad assumption and it stays in his heart until it turns into a firm belief that so and so person is indeed ostentatious, then the person having this bad assumption will become a sinner even if he does not speak anything about it.

2. Speaking about the bad assumption or acting according to it

‘Allamah ‘Abdul Ghani Nablusi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1143 AH) stated: Bad assumption about a Muslim on the basis of doubt or suspicion is Haraam when any of the body parts expresses it, i.e. a person acts according to it. For example, he speaks about the bad assumption.

(Al-Hadiqah-tun-Nadiyah, vol. 2, pp. 13)

‘Allamah Sayyid Mahmood Aaloosi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1270 AH) stated: When bad assumption is spontaneous, it is prohibited to act according to it, i.e. considering the person, one has had assumption about, as inferior, speaking about his faults or about that bad assumption.

(Ruh-ul-Ma’ani, part 26, Surah Al-Hujurat, vol. 26, pp. 429)

For example, any Islamic brother could not attend the ceremony you held. While he was telling you the reason of his absence, Satan whispers to you that the person is telling a lie. Now, reacting to that assumption, you tell him at once: “You are lying.” This type of bad assumption is Haraam.

Harmful effects of bad assumption

Dear Islamic brothers! One who indulges in bad assumption gets closer to his doom because bad assumption causes many other sins. For example:

1. If one expresses the bad assumption to the person he had bad assumption about, there is a strong possibility that it will hurt his feelings and it is Haraam to hurt a Muslim's feelings without permission from Shari'ah. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'One who has upset a Muslim has upset me and one who has upset me, has displeased Allah عَزَّوَجَلَّ.' (*Al-Mu'jam-ul-Awsat, vol. 2, pp. 386, Hadees 3607*)
2. If a person expresses the bad assumption to someone in the absence of the person he had bad assumption about, it will become backbiting and backbiting of a Muslim is Haraam. It is mentioned in the Holy Quran:

وَلَا يَغْتَابَ بَعْضُكُمْ بَعْضًا
أُحِبُّ أَحَدَكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

And do not backbite one another. Would anyone among you like to eat the flesh of his dead brother? So you will dislike that!

[Translation of Kanz-ul Iman] (Part 26, Surah Al-Hujurat, Ayah 12)

Hujjat-ul-Islam, Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 505 AH) stated: 'It is Satan who deceives a person into having bad assumption about Muslims. Indeed some assumptions are sins. And after a person has permanently had a bad assumption about someone, Satan

provokes him into expressing it with his tongue. In this way, the person indulges in backbiting, getting closer to his doom; or he shows negligence in fulfilling the rights of the person he has bad assumption about; or he considers himself to be superior and the other to be inferior. All of these lead to doom.’ (Al-Hadiqah-tun-Nadiyah, vol. 2, pp. 8)

3. Bad assumption causes the assuming person to become curious about the faults of the other person. This is because the heart of the presuming person does not get satisfied merely with assumption but rather demands investigation, causing curiosity about the faults of the other person, which is forbidden. Allah عَزَّوَجَلَّ says in the Holy Quran:

وَلَا تَجَسَّسُوا

And do not find faults

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Al-Hujurat, Ayah 12)

Explaining this Ayah, Maulana Sayyid Muhammad Na’eemuddin Muradabadi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ (who passed away in 1367 AH) stated in Tafseer Khaza’in-ul-Irfan: ‘Neither find faults with the Muslims nor get curious about their hidden matters that Allah عَزَّوَجَلَّ, who is Sattaar, has concealed.’

4. Bad assumption also causes spiritual diseases such as malice and jealousy. (*Fath-ul-Baari, vol. 10, pp. 410, Hadees 6066*)

Bad assumption: A dreadful disease

Dear Islamic brothers! It seems that parents, children, brother, sister, husband, wife, mother-in-law, daughter-in-law, father-in-law, son-in-law, sister-in-law, all family and community members, teacher, student, employer & employee, businessman & customer, officer & labour, ruler & the ruled and most Muslims whether belonging to a religious or an official department are engulfed by the fire of bad assumption. If a person calls someone on the mobile phone and the call is not attended, the calling person has a bad assumption. If the husband does not pay full attention to his wife, the wife instantly has bad assumption about her mother-in-law. If the son fails to pay full attention to his mother, the mother has bad assumption about her daughter in law. If a person is terminated from a good job in a factory, he has bad assumption about his colleagues. If a businessman suffers a loss in business, he has bad assumption about the neighbouring business competitor.

If anything unexpected occurs at an organizational level, bad assumption is made about the responsible Islamic brothers. If an Ijtima' of Zikr-o-Na'at is mismanaged even slightly, bad assumption is made about the organisers immediately. If a person is swaying or crying in an Ijtima' of Zikr-o-Na'at, bad assumption is made about him. If a Peer (spiritual guide) or

religious personality tells any of his parables to motivate his followers and associated people, bad assumption about him is made. One who has taken debt and now he is not coming in contact or one who placed an order for some goods and now he is unavailable, bad assumption is made about him immediately. Someone assured to meet anyone at a certain time but he came late, bad assumption is made. If someone gets a car, a good house and other facilities in a short period of time, bad assumption is made immediately. If someone gets fame and popularity, bad assumption is made.

If you continue to ponder, you will find that countless times we have bad assumption about people daily. Then this bad assumption gradually makes a person curious about that person's faults, causing jealousy, backbiting and false accusations, ruining one's afterlife. Due to this bad assumption, brothers become enemies, mother-in-law and daughter-in-law become opponents, the husband and the wife get separated from each other, brothers and sisters abandon each other; hence the family members living happily break up with each other. If the people associated with a religious movement get affected by this disease of bad assumption, the trust between Nigran and his subordinate is lost which results in a huge loss.

Moreover, if this bad assumption is made about the blessed saints **رَحْمَةُ اللهِ تَعَالَى**, specifically about one's Murshid (spiritual guide), then such person remains deprived of the favours and

blessings. Mentioning the rights of the spiritual guide that a disciple should fulfil, Maulana Imam Ahmad Raza Khan رحمته الله تعالى stated: ‘One should not have a bad assumption in his heart (about his spiritual guide). Instead he should be certain that he [i.e. the disciple] could not understand the wisdom behind it.’ (*Fatawa Razawiyyah, vol. 24, pp. 369*)

5 Parables of those who repented of the bad assumption about the blessed saints of Allah

1. Repentance of a trader

‘Allamah Abdullah Bin As’ad Yaafi’i رحمته الله تعالى (who passed away in 768 AH) has stated: A scholarly person mentions that there was a trader in Baghdad who used to speak ill of saints رحمهم الله تعالى. After a period of time, surprisingly, I saw the same trader in the companionship of the saints رحمهم الله تعالى. Someone informed me that he has even spent all of his wealth serving these saints. When I asked him the reason for this great change, he related: ‘I was wrong and I realized it when I once saw Sayyiduna Bishr Haafi رحمته الله تعالى leave the Masjid in a hurry after Salat-ul-Jumu’ah. I thought that he is seen as a great Sufi but he cannot stay in Masjid even for a little while. I said to myself: Let’s see where he goes? I started following him. He went to the market and purchased fresh pieces of bread

from a bread-seller. Then he purchased kebab¹ for one dirham from the kebab-seller, which made me even angrier. After that, he purchased Faludah² for one dirham from a sweets shop. I said to myself that I will spoil his pleasure when he enjoys eating these things. He then went to the jungle. I thought that he was perhaps in search of water and wants to eat sitting in meadow. Therefore, I kept on following him until he reached a Masjid of a village at the time of ‘Asr Salah. There was a sick person. He sat down beside the sick person and fed him the meal. I came out of the Masjid to see the village.

As I returned, Sayyiduna Bishr Haafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had left. I asked the sick person about Sayyiduna Bishr Haafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and he told me that he had returned to Baghdad. I asked him: ‘How far is Baghdad from here?’ He replied: ‘About 120 miles.’ I said: ‘إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ’. I regretted for what I had done. I didn’t have enough money to afford a conveyance and could not even walk back as I was too tired. The sick person advised me to stay there until Sayyiduna Bishr Haafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ comes. Therefore, I remained there till next Friday.

Sayyiduna Bishr Haafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ brought the meal again next Friday. When he finished feeding the meal to the sick person, the sick person said: ‘O Abu Nasr! This person had arrived

¹ Small pieces of meat or minced meat roasted or fried with vegetables.

² Sweet dish consisting of long thin strands of pasta, cream and ice.

here following you last Friday and has stayed here for the whole week; take him to his home.’ Sayyiduna Bishr Haafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ looked towards me wrathfully and asked: ‘Why did you come following me?’ I said: ‘It was a mistake.’ He said: ‘Follow me.’ I kept on following him until we reached near the city at the time of Maghrib Salah. He asked about my neighbourhood and I told him about it. Then he said: ‘Go and don’t do it again.’ I repented of speaking ill of the blessed saints رَحْمَتُهُمُ اللهُ تَعَالَى from that very moment and intended to stay in their companionship. Now I will remain steadfast in it إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.

(Raud-ur-Riyaheen, pp. 218)

Dear Islamic brothers! Did you see? The person who had malice, grudge and bad assumption about the blessed saints and tried to find faults with them had to face great humiliation. May Allah عَزَّوَجَلَّ grant us the privilege to have reverence for our saints رَحْمَتُهُمُ اللهُ تَعَالَى.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

2. Female slave who presumed evil

‘Allamah ‘Abdul Kareem Bin Hawazin Qushayri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 465 AH) stated that Zaytoona – the maid of Sayyiduna Abul Hasan Noori رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ – has narrated:

Once it was very cold. I asked Sayyiduna Abul Hasan Noori رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ: ‘Shall I bring anything for you?’ He ordered me to bring milk and bread. When I brought the things he asked for, I saw some pieces of coal in front of him which he was gathering up with his hand. Taking the bread in his coal-stained black hand, he started eating it while the milk was spilling over his hand. Seeing this, I said to myself: ‘O Almighty! Your Awliya [i.e. friends] are so dirty; none of them maintains cleanliness.’

After a little while, I went out of home to do some chores. Suddenly, another woman grabbed me and accused me of stealing her bundle of clothes. I said that I was innocent but people took me to the police station. When Sayyiduna Shaykh Noori رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to know of this, he went to the police station to intercede for me. With utmost respect, the police officer responded: “How can I release her while she is accused of theft.”

While this conversation was going on, a girl entered the police station with the stolen bundle of clothes. I was released. Sayyiduna Abul Hasan Noori رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ brought me home and said: ‘Will you again say that the Awliya of Allah are so dirty?’ Listening to it, I was astonished and I repented immediately. (*Ar-Risalat-ul-Qushayriyyah*, pp. 406)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

3. Power of a Wali

Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1340 AH) has narrated a parable: Sayyiduna Khuwajah Naqshband رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came in the court of Sayyiduna Ameer Kalal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in Bukhara after hearing about his fame. He saw that there was a crowd of certain people in the house and a wrestling match was going on in the wrestling ring. Sayyiduna Ameer Kalal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was also present, participating in the wrestling. Sayyiduna Khuwajah Naqshband رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a great scholar and a practising Muslim. He disliked it, even though there was no Shari'ah-contradicting activity (which is found in the present-day wrestling).

As soon as this thought came in his mind, he drowsed. In a dream, he saw the plains of the Judgment Day and found a river of quicksand between him and Paradise. He wanted to cross it and get to the other side. Therefore, he stepped in it but the greater strength he used to move ahead, the deeper he would sink. He even sank up to the armpits. Now he was very worried, not knowing what to do. Meanwhile, he saw that Sayyiduna Ameer Kalal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came, brought him out with one hand and made him reach the other end. Then he woke up. Before he could say anything, Sayyiduna Ameer Kalal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: How can we have this strength if we don't wrestle (i.e. we fight to gain the pleasure of Allah عَزَّوَجَلَّ and to prepare

ourselves for Jihad¹). Listening to it, he held the feet of Sayyiduna Ameer Kalal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in respect and became his disciple. (*Malfuzaat-e-A'la Hadrat, part 4, pp. 364*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

4. An apple of finest colour

Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated. There was a Wali. The then king came to meet him and to kiss his blessed feet. The Wali had some apples, gifted by someone. He gave an apple to the emperor and asked him to eat it. The emperor asked the Wali to eat as well. Therefore, they both ate the apples. At that time, a thought came in the emperor's mind "I will acknowledge him a Wali if he gives this biggest apple of the finest colour to me with his own hand."

The Wali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ picked up that very apple and stated: 'I once went to Egypt. At a certain place there was a very large gathering. I saw that there is a person who has a donkey whose eyes were covered with a strip of cloth. People would place a thing of a person near any other person. They would then ask the donkey to search it. The donkey moved around the entire gathering looking for the thing and finally leant its head near the person who had it.' I have told you this parable in order to

¹ To fight in the way of Allah

make you understand a point, i.e. if I don't give this apple, you won't consider me a Wali and if I give it, then it is not something more amazing than the one done by the donkey." Saying this, he threw the apple towards the emperor.

(Malfuzaat-e-A'la Hadrat, part 4, pp. 342)

Dear Islamic brothers! We came to know that one should control not only his tongue but also his heart when present in the court of Awliyaullah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

5. Intercession in the royal court of the king

Shaykh Fareeduddin Attar رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (who passed away in 606 AH) stated: Two people came to meet Sayyiduna Abu 'Abdullah Khafeef رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ from a very distant area. They were informed that he was present in the royal court. Surprised, they thought that he is famous as a saint but he visits the royal court! Anyway, both of them went towards the market and stopped at a tailor's shop to get their pockets sewn. The tailor did not find his scissors. Hence he accused them of stealing it and had them arrested.

When the police took both of them to the royal court, Sayyiduna Abu 'Abdullah Khafeef رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ interceded with the emperor on their behalf, saying: 'These two are not thieves; set them free.' Thus, both of them were set free by means of his

intercession. Thereafter, Sayyiduna Abu Abdullah Khafeef رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said to them: 'I stay in the royal court for the same reason.' Listening to it, both of them apologised to him, becoming his admirers. (*Tazkira-tul-Awliya*, pp. 109)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

12 Remedies of bad assumption

Dear Islamic brothers! In order to remain protected from the harmful effects of bad assumption, we should make practical efforts to find cures for it.

First remedy

We should shift our attention to the good qualities of our Muslim brothers. Anyone who has good assumption about his Islamic brothers is blessed with the peace of heart and the one who indulges in the bad habit of having bad assumption ruins his own peace of heart.

Second remedy

Keep reforming yourself because a pious person has good assumption about others. One who is involved in evil acts, considers others also to be like him. An Arabic saying goes: 'إِذَا سَاءَ فَعَلُ الْمَرْءِ سَاءَتْ ظُنُونُهُ' i.e. when a person's actions become evil, then his assumptions become evil as well.

(*Fayd-ul-Qadeer*, vol. 3, pp. 157)

Third remedy

Avoid bad company and keep the company of good people. In this way, you will get help in refraining from bad assumption and will gain blessings. It is stated in *Ruh-ul-Ma'ani*: ‘صَحْبَةُ الْأَشْرَارِ تُورِثُ سُوءَ الظَّنِّ بِالْأَخْيَارِ’ i.e. the company of bad people creates bad assumption about good people. (*Ruh-ul-Ma'ani*, vol. 16, pp. 612)

Fourth remedy

If a person has a bad assumption about any Muslim, he should focus his attention on its Shar'i ruling rather than thinking about the bad assumption. Fear from the Divine punishment for indulging in bad assumption. Dear Islamic brothers! We cannot even bear the slightest punishment of Hell indeed. Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Greatest and Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: “The person who will be given the slightest punishment in Hell will be made to wear shoes of fire which will make his brain boil.”

(*Sahih Bukhari*, vol. 4, pp. 262, *Hadees 6561*)

Fifth remedy

Pray to Allah عَزَّوَجَلَّ in these words with your hands raised: ‘Ya Allah عَزَّوَجَلَّ! Your weak bondman wants to refrain from bad assumption in order to achieve success in this world and the Hereafter. Ya Allah عَزَّوَجَلَّ! Help me and make me successful in

my struggle. Ya Allah عَزَّوَجَلَّ! Bless me with the heart that is full of Your fear, the eyes that cry, and the body that trembles (with Your fear).

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sixth remedy

Whenever bad assumption about a Muslim comes in your heart, try to get rid of it by having good assumption about his deed. For example, some Islamic brother is crying while listening to Na'at or Bayan. Seeing him, you have bad assumption about him being ostentatious. You should immediately have a good assumption about him thinking that he is crying with sincerity. Allah عَزَّوَجَلَّ has stated in the Holy Quran:

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ

وَالْمُؤْمِنَاتُ بَأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾

Why did not the Muslim men and women - when you heard it (the slander) - have a good assumption of their own people and say: this is an obvious slander.

[Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah An-Noor, Ayah 12)

Commenting on the above Ayah, 'Allamah Muhammad Bin Jurayr Tabari رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ (who passed away in 310 AH) has

stated: It means that Mu'mineen (believers of Islam) should have good assumption about each other and express it to others; even if they are not sure about this good assumption. *(Jami'-ul-Bayan fi Taweel-ul-Quran, part 26, Surah Al-Hujurat, vol. 11, pp. 394)*

It is stated in Tafseer Khaza'in-ul-Irfan in the explanation of this Ayah: 'A Muslim is commanded to have good assumption about a Muslim, and bad assumption is prohibited.'

5 Narrations about presuming good

1. It is a worship to presume good

The Beloved Rasool ﷺ has said: 'Good assumption is one of the good acts of worship.' *(Sunan Abi Dawood, vol. 4, pp. 387, Hadees 4993)*

Commenting on different meanings of the above Hadees, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1391 AH) has stated: 'It means that it is also one of the good acts of worship to have good assumption about Muslims and to avoid bad assumption about them.' *(Mirat-ul-Manajih, vol. 6, pp. 621)*

2. Don't stick to the bad assumption

Sayyiduna Haarisah Bin Nu'man رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Holy Rasool ﷺ has said: 'Three things will definitely remain in my Ummah: Bad omen, jealousy and bad assumption.' A companion رَضِيَ اللهُ تَعَالَى عَنْهُ asked: 'Ya Rasoolallah ﷺ!

How should a person who has these three habits prevent them?’ The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: ‘When you become jealous, repent to Allah عَزَّوَجَلَّ; when you have bad assumption, do not get stick to it and when there is a bad omen, do that thing.’ (*Al-Mu’jam-ul-Kabeer, vol. 3, pp. 228, Hadees 3227*)

‘Allamah Muhammad ‘Abdur Ra’oof Manawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1031 AH) stated in Fayd-ul-Qadeer: This Hadees indicates that these three habits are among the spiritual diseases whose cure is necessary and has also been mentioned in the Hadees. The method to remain protected from bad assumption is that one should not accept it with his heart and body parts. To accept it with one’s heart means that one considers it to be true in his heart and does not dislike it. The indication of accepting it by his heart is that he expresses it verbally. (*Fayd-ul-Qadeer, vol. 3, pp. 401, Hadees 3465*)

Hujjat-ul-Islam, Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (passed away in 505 AH) stated: ‘The reason of bad assumption being Haraam is that only Allah عَزَّوَجَلَّ knows what is hidden in one’s heart. Therefore, it is impermissible for you to have bad assumption about anyone until you see his evil deed so explicitly that there remains no possibility to think positive about it. However, at that time [when it is lawfully impossible to think positive], you will definitely have to believe what you have seen and become aware of. If you have neither seen his evil deed with your own eyes nor heard it with your

ears but you still have a bad assumption about him, you should know that it is Satan who has caused this thought in your heart. You should reject it because it is the biggest act of transgression.’

He further stated: ‘Even if the smell of alcohol is coming from the mouth of a person, it is impermissible to impose the Shari’ah-declared punishment on him [only for this reason] because he may have spit it out immediately after he had taken a sip of alcohol; or someone may have forced him into drinking it. When all of these possibilities exist, then it is not permissible to associate the evil deed with any Muslim, and to have a bad assumption about him just on the basis of one’s thoughts (without any Shar’i proof).’

(Ihya-ul-‘Uloom-id-Deen, vol. 3, pp. 186)

3. Think positively

A respectable Taabi’i, Sayyiduna Sa’eed Bin Musayyab رضي الله تعالى عنه states: ‘Some of the blessed companions whom I hold dear like my brothers gave me a piece of advice in writing mentioning that I should think positive about the deed of the Muslim brother unless there is any strong evidence against him. Do not have a bad assumption about his utterances as long as you can think positive about it. However, if anyone indulges in such an act that causes him to be blamed, he should not criticise anyone except himself.’ *(Shu’ab-ul-Iman, vol. 6, pp. 323, Hadees 8345)*

Sayyiduna ‘Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: ‘Don’t have a bad assumption about the utterances of your brother until you can think positive about it.’ (*Ad-Durr-ul-Mansoor, vol. 7, Surah Al-Hujurat, pp. 565*)

It is Wajib to presume good about a Muslim

Maulana Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1340 AH) stated in Fatawa Razawiyyah: ‘It is Wajib to have a good assumption about a Muslim as long as it is possible to do so.’ (*Fatawa Razawiyyah, vol. 19, pp. 691*)

Maulana Sayyid Muhammad Na’eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1367 AH) stated in Tafseer Khaza’in-ul-Irfan: ‘It is prohibited to have a bad assumption about a pious Muslim. Likewise, it is also a type of bad assumption to make negative interpretation of a Muslim’s statement despite the possibility of positive interpretation.

(Khaza’in-ul-Irfan, Part. 26, Surah Al-Hujurat, Ayah 12)

It is Mustahab to have good assumption about a Muslim

‘Allamah Abdul Ghani Nablusi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1143 AH) stated: If the condition of a Muslim is hidden (i.e. it is not clear whether he is pious or wicked), then it is Mustahab to have a good assumption about him and it is Haraam to have bad assumption about him. (*Al-Hadiqah-tun-Nadiyyah, vol. 2, pp. 16-17*)

A strange worshipper

‘Allamah Abdullah Bin As’ad Yaafi’i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 768 AH) stated: ‘Once Sayyiduna Abul Qasim Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was waiting in Masjid Shoniziyyah for a funeral. Many other Baghdadis were also present there. Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ saw a person who seemed to be a great worshipper but was asking people [for money]. Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ thought that it was better for him to do some work so that he could avoid asking people [for money].’

That night, it became difficult for Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ to carry out his religious activities (i.e. offering Nawafil and reciting Wazaaf etc.) and he could not maintain his concentration on anything. He remained awake for a long time and then finally fell asleep. He had a dream in which he saw that the same worshipper was brought and laid on a dining-mat. Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states: I was asked to eat his meat because I had backbitten him. The matter was cleared up (i.e. I realized that I was warned of bad evil assumption I had about that person). I said: ‘I did not backbite him; I only thought negatively about him.’ I was answered: ‘We do not want you to indulge even in this thing.’ Go and ask forgiveness from him.’

Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states: ‘I went in search for him in the morning. I found him at the riverbank,

collecting the leaves left by the vegetables-washing people. When I said Salam to him, he answered and then said: ‘O Abul Qaasim! Will you do it again?’ I said: ‘No.’ He said: ‘Go! May Allah عَزَّوَجَلَّ forgive you and me!’ (*Raud-ur-Riyaheen*, pp. 155)

Dear Islamic brothers! We learnt that we should not consider anyone inferior just because of his simple appearance. He may be a very righteous person and we may be unaware of it.

It is narrated by Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘There are many such people in rags that if they swear to Allah عَزَّوَجَلَّ on any matter, Allah عَزَّوَجَلَّ fulfils their oath.’

(*Al-Ihsan bittarteeb Sahih Ibn Habbaan*, vol. 8, pp. 139, Hadees 6449)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Refrain from assumptions

Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1340 AH) has stated: Once Imam Ja’far Sadiq رَضِيَ اللهُ تَعَالَى عَنْهُ was going alone in rags from Madinah to Ka’bah and had only a tin pot in his hand. Seeing him, Sayyiduna Shaqeeq Balkhi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ thought in his heart that this beggar wants to become a burden for others. When this satanic thought came in his heart, Imam Ja’far رَضِيَ اللهُ تَعَالَى عَنْهُ said: O Shaqeeq! Refrain from assumptions because some assumptions are sins. Noticing that Imam Ja’far

Sadiq رَضِيَ اللهُ تَعَالَى عَنْهُ had told his name and had become aware of the thought of his heart, Sayyiduna Shaqeeq Balkhi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ became his great admirer. Therefore, he accompanied Imam Ja'far رَضِيَ اللهُ تَعَالَى عَنْهُ on his journey.

On the way, they reached a small sand-dune where Imam Ja'far رَضِيَ اللهُ تَعَالَى عَنْهُ took some sand, mixed it with water in the tin pot and drank it. Imam Ja'far رَضِيَ اللهُ تَعَالَى عَنْهُ asked Sayyiduna Shaqeeq Balkhi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ to drink it as well, which he could not refuse. When he drank, it was an extremely fine, tasty and fragrant beverage he had neither seen nor heard about throughout his life. (*Malfuzaat-e-A'la Hadrat, pp. 222*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Seventh remedy

Make it a habit to mind your own business and to not become curious about others' matters. إِنْ شَاءَ اللهُ عَزَّوَجَلَّ You will not have bad assumption in your heart. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَالِهِ وَسَلَّمَ has stated: 'Turn your face away from people. Don't you know that if you doubt people, you will cause turmoil among them.' (*Al-Mu'jam-ul-Kabeer, vol. 19, pp. 365, Hadees 759*)

Path of peace

Haafiz Abu Nu'aym Ahmad Bin 'Abdullah Asfahani رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ (who passed away in 430 AH) stated in Hilyat-ul-Awliya:

When Sayyiduna Bakr Bin ‘Abdullah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ saw an aged person, he would say: ‘He is better than me and is honoured with worshipping Allah عَزَّوَجَلَّ before me.’ And when he saw a young person, he would say: ‘He is better than me because my sins are much more than his sins.’

He would also say: ‘O brothers! It is necessary for you to do the deed that earns you reward when you are right [in any matter] and that does not cause you sin when you are wrong. You should refrain from every such deed that does not earn you reward even if you are right and that causes you sin if you are wrong.’ He was asked: ‘What is that deed?’ He replied: ‘To have bad assumption about people, because you will not get reward even if your assumption proves to be right but you will become sinful if it proves to be wrong.’

(Hilyat-ul-Awliya, vol. 2, pp. 257, Hadees 2143)

There is no harm in good assumption

‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ states: ‘There is no harm in good assumption and there isn’t any benefit in bad assumption.’

Eighth remedy

Whenever a bad assumption about someone comes in your heart, you should think that it isn’t Wajib for me to investigate about his inner matters. Even if he is really involved in this evil

deed, it is a matter between him and his Lord عَزَّوَجَلَّ. However, if he is not involved in it, then I should not have a bad assumption that will lead me to Hellfire. Sayyiduna Talhah Bin ‘Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Indeed, an assumption can be wrong as well as right.’ (*Ad-Durr-ul-Mansoor, vol. 7, Surah Al-Hujurat, pp. 565*)

Hujjat-ul-Islam, Imam Muhammad Ghazali رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ (who passed away in 505 AH) has stated: ‘You should not pay attention to any bad assumption about someone that comes in your heart and you should turn your attention towards the fact that you are unaware of that person’s matters. Whatever you have seen about him, there is the possibility of it being good as well as bad.’ (*Ihya-ul-‘Uloom-id-Deen, vol. 3, pp. 186*)

‘Allamah Abdul Ghani Nablusi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ (who passed away in 1143 AH) stated: If the condition of a Muslim is hidden, i.e. it is not known whether he is pious or wicked, then it is Mustahab to have a good assumption about him and it is Haraam to have a bad assumption about him. If the situation is quite complicated (i.e. neither it is possible to have a good assumption about him nor the conditions of having Shari’ah-permitted bad assumption are met), then it is Wajib to not have any assumption about him, especially when he is apparently a just (i.e. pious) person.

(*Al-Hadiqah-tun-Nadiyyah, vol. 2, pp. 16-17*)

Deprivation throughout the year

Sayyiduna Makhool Dimashqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ once said, ‘When you see someone weep, you also weep with him. Do not consider his act of weeping as ostentation. Once I had the same thought about a weeping person, so I could not weep for one year.’ (Tanbih-ul-Mughtarrin, pp. 107)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Ninth remedy

Continue to reform your inner self. Pondering over death and afterlife is greatly helpful in this regard. Maulana Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1340 AH) narrates a saying of Sayyiduna ‘Arif Billah Ahmad Zarroq رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in Fatawa Razawiyyah, volume 20, page 231: ‘Bad assumption arises from an evil heart.’ (Al-Hadiqa-tun-Nadiyyah, vol. 2, pp. 8)

Tenth remedy

Whenever a bad assumption about any Islamic brother comes in your heart, pray for him and treat him with greater respect and honour. Hujjat-ul-Islam Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: ‘When a bad assumption about a Muslim comes in your heart, you should show more gentleness to him and pray for him. It will infuriate Satan, causing him to run away from you. Satan will no longer cause a bad assumption in your

heart, fearing that you might show gentleness to your brother and pray for him once again.’ (*Ihya-ul-‘Uloom-id-Deen, vol. 3, pp. 187*)

Eleventh remedy

Never get heedless of the spiritual self-examination. Otherwise, Satan may make you indulge in bad assumption by making constant efforts. Hujjat-ul-Islam Imam Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (who passed away in 505 AH) stated: Using a little trick, Satan sometimes makes a person feel sure that so-and-so individual has an evil attribute or commits an evil deed. Satan even makes him believe that he has been able to get aware of the evil of the other person by means of his intellect and wisdom; and, in fact, a Muslim sees with Divine Noor.

(*Ihya-ul-‘Uloom-id-Deen, vol. 3, pp. 187*)

Twelfth remedy

Dear Islamic brothers! Along with the above mentioned remedies, use ‘spiritual remedies’ as well to remain safe from bad assumption.

7 Spiritual remedies

1. Whenever a bad assumption about someone comes in your heart, recite: ‘أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ’ once and then act as if you spit towards your left shoulder three times.

2. If a person recites ‘أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ’ ten times daily, Allah عَزَّوَجَلَّ appoints an angel to protect him from Satan. (*Musnad Abi Ya’la, vol. 3, pp. 400, Hadees 4100*)
3. If a person recites Surah Al-Ikhlās eleven times in the morning, Satan along with his army will not be able to make him commit sin unless the person commits the sin himself. (The duration from after-midnight ¹ to the glimmering of the first ray of the sun is called ‘morning’)
(Al-Wazifa-tul-Karimah, pp. 18)
4. Reciting Surah An-Naas also removes evil thoughts.
5. If a person recites ‘لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ’ twenty one times in the morning and in the evening each, blows onto water and drinks it, he will remain safe from the evil thought to a great extent *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
(Mirat-ul-Manajih, vol. 1, pp. 87)
6. Reciting ‘هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ’ immediately removes the evil thought.

¹ ‘Midnight’ here refers to the time when the night is equidistant from sunset and sunrise.

7. Reciting ‘سُبْحَانَ الْمَلِكِ الْخَلَّاقِ ط إِنَّ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ط’ abundantly, roots out (the evil thought). (*Fatawa Razawiyyah, vol. 1, pp. 770*)

Keep on trying

Dear Islamic brothers! If one could not get rid of the spiritual disease of bad assumption even by reciting invocations and doing certain precautionary acts, there is still no need to worry. Mentioned here is a summary of what Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: If you feel that Satan does not refrain from irritating you and is trying to dominate you despite the fact that you have sought refuge of Allah عَزَّوَجَلَّ from Satan, it means that Allah عَزَّوَجَلَّ wants to test your efforts, power and patience. That is, Allah عَزَّوَجَلَّ is testing whether you fight against Satan or lose the fight against him.’

(*Minhaj-ul-‘Aabideen, pp. 46*)

Prevent others from bad assumption

Dear Islamic brothers! Along with refraining from bad assumption, refrain also from such deeds that may cause others to have a bad assumption about you. Sayyiduna Ibn ‘Umar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘When there are three people, two of them should not whisper leaving the third one.’

(*Sahih Bukhari, vol. 4, pp. 185, Hadees 6288*)

Sayyiduna Mulla ‘Ali Qaari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1014 AH) stated while explaining this Hadees: ‘So that he does not have the assumption that they both are whispering against him.’ (*Mirqat-ul-Mafatih, vol. 8, pp. 699*)

In addition, try to avoid every deed which may cause someone to have a bad assumption about you.

3 Parables of preventing others from bad assumption

1. She is my wife

Sayyiduna ‘Ali Bin Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was in Masjid (as a Mu’takif) and his blessed wives were present there. When they went towards their rooms, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyidatuna Safiyah رَضِيَ اللهُ تَعَالَى عَنْهَا: Wait, I will accompany you (to a short distance). When the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ walked with her, he met two Ansari companions who moved forward after they saw him. Calling both of them, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘She is (my wife) Safiyah Bint Huyay.’ They said: يَا رَسُولَ اللهِ! سُبْحَانَ اللهِ (i.e. how can it be possible that we have a bad assumption about you?). He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Satan circulates in the body of man like blood so I feared in case he causes any whisper in your heart.’

(*Sahih Bukhari, vol. 1, pp. 669, Hadees 2038*)

The commentator of Sahih Bukhari, ‘Allamah Ibn Hajar ‘Asqalani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 852 AH) stated in Fath-ul-Baari: ‘This Hadees shows that one should refrain from those deeds that can make someone have a bad assumption. Islamic scholars and leaders should particularly refrain from every such deed that may cause people to have bad assumption about them even if the deed is permissible. This is because people will not be able to benefit from the knowledge of Islamic scholars if people have bad assumption about them.’ (Fath-ul-Baari, vol. 4, pp. 242, Hadees 2035)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

2. Castor oil

Maulana Muhammad Zafaruddeen Bihari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1382 AH) stated in the book Hayat-e-A’la Hadrat: ‘Maulana Sayyid Ayyub ‘Ali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated that it was a rainy season. High winds extinguished the oil lamp of the Masjid again and again at the time of Isha Salah. The rain made it very difficult to light it again. One of its reasons was that the matchstick had to be lighted outside the Masjid, following the Islamic ruling. At that time, Norway’s matchstick was used which smelled bad like sulphur when lighted. Therefore, Haji Kifayatullah Sahib, the main attendant of Maulana Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ tried to find a solution to this problem, i.e. he poured castor oil in a lantern made of

cheap glasses, lighted it, took it in the Masjid with Maulana Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and placed there.’

After a little while, Maulana Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ saw it and said: ‘Haji Sahib! You must have heard the ruling that bad-smelling oil should not be lighted in the Masjid. He humbly replied: ‘There is castor oil in it.’ Maulana Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: ‘How will the pedestrians seeing it come to know that castor oil is lighted in this lantern? They will say that Fatwa is given to others forbidding them from burning bad-smelling kerosene oil in Masjid but they are themselves burning it in the Masjid. However, there is no harm if you keep on announcing that there is castor oil in this lantern.’ Thus, Haji Sahib extinguished the lantern immediately and removed it from Masjid. (*Hayat-e-A’la Hadrat, vol. 1, pp. 149*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

3. This is the water of Zam Zam

Once the Islamic brothers of Majlis Al-Madina-tul-Ilmiyyah of Dawat e Islami, a global, non-political movement of Quran and Sunnah, and Islamic brothers of Takhassus-fil-Fiqh were present in the court of Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. He drank water while standing. Explaining it, he then said: ‘It is Zam Zam water; that’s why I have drunk it in a standing

position. One of my intentions of making clarification is to prevent any Islamic brother from having a bad assumption.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Adopt Madani environment

Dear Islamic brothers! To get rid of bad assumption and other apparent and inner faults, get associated with the Madani environment of Dawat e Islami - a global, non-political movement of Quran and Sunnah. **إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ**. By its blessings, you will gradually develop good attributes. Attend the weekly Sunnah inspiring Ijtima' of Da'wat-e-Islami held in your city and travel in the path of Allah with Madani Qafilahs in the company of devotees of the Beloved Rasool. You will be able to ponder over your past lifestyle by the blessing of traveling in Madani Qafilah. Moreover, your heart will become anxious for the betterment of your afterlife. You will feel ashamed of the abundance of sins and be blessed with the opportunity of repentance. Instead of using foul language and talking unnecessarily, you will become habitual of reciting Salat-'Alan-Nabi as a result of travelling frequently with Madani Qafilah of devotees of the Beloved Rasool.

You will also become habitual of reciting the Holy Quran, praising Allah **عَزَّوَجَلَّ** and reciting Na'at of Beloved and Blessed Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Anger will be replaced by gentleness.

You will get rid of impatience and will have tolerance and gratefulness. The bad habit of having bad assumption will come to an end and you will become habitual of having good assumption. You will also get rid of arrogance and will get enthusiastic about respecting the Muslims. Greed for worldly wealth will be replaced by passion for good deeds. In short, a Madani revolution will take place in the life of the person who travels frequently in the path of Allah, **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ**

Repentance of a fashionable young man

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas Attar Qaadiri **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** stated on page 93, volume 1 of his famous book 'Faizan-e-Sunnat':

Here is a summarized parable of an Islamic brother from Kolkata (India): 'I was a fashionable young man and was very far from Sunnahs. One night, I was returning home. On the way, I noticed a group of Islamic brothers who had adorned their heads with green turbans. On asking, I learnt that a Madani Qafilah of Dawat-e-Islami's devotees of Rasool has arrived in our area from Bombay and a Sunnah-inspiring Ijtima' is being held here. A thought came into my mind that these Islamic brothers have travelled a long distance to come to our city, I should at least listen to them. Therefore, I joined them and attended the Ijtima'. After the Ijtima', they

distributed booklets published by Maktaba-tul-Madinah. I was also fortunate enough to receive a booklet.

The title of the booklet was ‘Bhayanak Oont, i.e. Horrible Camel’. After I arrived home, I put the booklet on the shelf thinking that I would read it tomorrow. I prepared to go to sleep. Before going to bed, I opened the booklet just to get a glimpse of it. As I turned the page, I saw the first sentence, ‘No matter how lazy Satan makes you feel, do read this booklet, you will feel a Madani revolution in your heart **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ**.’ Inspired by reading this sentence, I thought that Satan will not certainly let me read this, why delay? I should not delay a good deed. I then started reading the booklet.

By Allah **عَزَّوَجَلَّ** in Whose court everyone will be held accountable for their deeds on the Day of Judgement! Tears welled up in my eyes as I read about the heartfelt narratives describing the oppression and hardships faced by the Rasool of Rahmah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** at the hands of the disbelievers. The heart-rending incidences made me sleepless, causing me to weep for a long time. That night I made a firm intention to travel with a Madani Qafilah the next morning.

The next day I sought permission from my parents, who happily agreed, and I travelled with a Madani Qafilah for three days with the devotees of the Rasool. The travellers of Madani Qafilah revolutionised my life completely. **إِلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, I

started offering Salah regularly and wearing white clothes along with the green turban following Sunnah. When my mother saw me, now a different person, she was extremely pleased and showered me with many Du'as. Even my relatives were extremely pleased with me. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, Nowadays I am blessed with the opportunity to serve Sunnah as a Nigran of a Tahseel Mushawarat of Da'wat-e-Islami.'

Aashiqan-e-Rasool, laye Jannat kay phool

Aao laynay chalayn, Qafilay mayn chalo

Bhaagtay hayn kahan, aa bhi jayain yahan

Payain gey Jannatayn Qafilay mayn chalo

*Devotees of Rasool have brought pearls of Heaven, come to gather
them, let's travel with Madani Qafilah*

Don't run here and there, just come here, one will be granted

Paradise, let's travel with Madani Qafilah

(Faizan-e-Sunnat, Bab: Adaab-e-Ta'aam, vol. 1, pp. 93)

صَلُّوا عَلَيَّ الْحَبِيبِ **صَلَّى اللّٰهُ تَعَالَى عَلَيَّ مُحَمَّدٍ**

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! In order to spend life according to the Sunnah, 72 Madani In'amaat for Islamic brothers, 63 for Islamic sisters, 92 for male religious students, 83 for female religious students and 40 for Madani children have been formulated by Ameer-e-Ahl-e-Sunnat, Shaykh-e-Tareeqat, founder of Dawat-e-Islami,

‘Allamah Maulana Muhammad Ilyas Attar Qaadiri Razavi **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ**. These are in the form of questions regarding acts of worship and etiquette.

When a person spends his life according to Madani In’amaat, hindrances towards becoming pious are gradually removed by the grace of Allah **عَزَّوَجَلَّ**. Moreover, by the blessing of Madani In’amaat, one becomes a follower of Sunnah, starts hating sins, and becomes anxious for the protection of his faith. To become a practising Muslim, everyone should buy the booklet of Madani In’amaat from any branch of Maktaba-tul-Madinah, fill in their booklets practicing Fikr-e-Madinah (pondering over deeds) daily and hand them in to their relevant responsible person on the 1st day of every Madani (Islamic) month. Madani In’amaat have caused Madani revolution in the lives of many Islamic brothers and sisters.

Here is a blessing of Madani In’amaat:

Started offering Salah

An Islamic brother from New Karachi area stated: The Imam of the Masjid of our area is associated with Dawat-e-Islami. Making individual effort, he gifted a Madani In’amaat booklet to my elder brother. Having reached home, when he read the booklet, he was surprised to know that the small booklet contains a thorough guideline for the Muslims to spend their lives in conformity with Islamic teachings. By the blessings of

the Madani In'amaat booklet, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** he started offering Salah with congregation in the Masjid and now he offers Salah regularly. Now he has also grown a beard and fills in his Madani In'amaat booklet as well.

Madani In'amaat kay 'aamil pay her dam her ghari

Ya Ilahi! Khoob bersa rahmataun ki Tu jhari

*O Almighty! Shower the rain of mercy upon the follower of Madani
In'amaat all the times*

(Faizan-e-Sunnat, vol. 1, pp. 1133)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ